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THE ERA OF UNCERTAINTY AND ETHICAL ARRANGEMENT IN JAVANESE CLASSICAL TEXTS

Disseminating Ranggawarsita's Works as Source of Islamic Ethics in Islamic Higher Education

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Abstract:

This paper investigates the era of uncertainty and ethical arrangement as formulated in the Javanese classical text written by Ranggawarsita (1802-1873 M). Most of his works, especially Serat Kalatidha, Serat Sabdapranawa, and Serat Sabdatama, was situated during the era of uncertainty and the era of zaman edan (age of insanity), kalabendu (age of anger), owah or pakewuh (age of strangeness). The social structure in this era was seen the apparent rise of unethical behavior. Elite communities were seen to be lacking in self-respect, meanwhile the general population were regarded as ignoring basic public morality. New ethical notion emerged to set society free from 'uncertainty' through the implementation of four ethical doctrines in social life, namely monotheism, purba wasesa ing astane Gusti (submission to God's predestination), muhung mahas ing asepi (self-contemplation), and eling lan waspada (self-awareness and mindfulness). The current situation of the Indonesian nation is very similar to the age of kalabendu. Thus it is necessary to disseminate and transform of ethical doctrines in the Islamic Higher Education through Islamic Ethic, in the form of textbooks.

[Artikel ini membahas zaman ketidakpastian dan respon etisnya di dalam naskah Jawa klasik karya pujangga Ranggawarsita. Beberapa karyanya

seperti Serat Kalatidha, Serat Sabdapranawa dan Serat Sabdatama merupakan karya yang ditulis di zaman kegilaan, zaman kemarahan dan zaman keanehan. Pada masa itu struktur sosial terikat oleh perilaku tak etis, dimana para tokoh jauh dari sikap keteladanan yang baik dan masyarakat mengabaikan kepentingan publik. Untuk menghindari kondisi tersebut setidaknya ada empat langkah yang harus dilakukan yaitu: jangan berpaling dari Tuhan, berserah pada takdir, kontemplasi diri dan selalu ingat serta waspada. Kondisi bangsa saat ini bisa disebut menyerupai zaman edan yang digambarkan Ranggawarsita. Oleh karena itu, prinsip etis tersebut layak disosialisasikan dan ditransformasikan dalam pengajaran (buku) etika Islam di perguruan tinggi Islam.]

Key words: Uncertain Era, ethic, monotheism, active submissions, self-awareness, Ranggawarsita

A. Introduction

The idea to disseminate and transform the uncertain era through ethical reconfiguration as proposed by Ranggawarsita into the curriculum of Islamic Higher Education has not yet been articulated. Indeed, Ranggawarsita's work embraced a complete set of superior ethical values (*adhiblubung*) that is relevant to Islamic doctrinal ethic. Al-Makin, for the example, argues that religious pluralism as formulated in the text *Kakawin Sutasoma* is theoretically relevant for the construction of modern pluralism in Indonesia.¹

¹ Al Makin, "Unearthing Nusantara's Concept of Religious Pluralism: Harmonization and Syncretism in Hindu-Buddhist and Islamic Classical Texts", *Al-Jami'ab: Journal of Islamic Studies*, vol. 54, no. 1 (2016), pp. 1–32. There is no attempt to integrate classical Javanese text and subject of references in the Islamic Higher Institution as argued also by Muslich and Teguh. Teguh, "Moral Islam dalam Lakon Bima Suci", PhD. Dissertation (Yogyakarta: UIN Sunan Kalijaga, 2007); Muslich KS, "Moral Islam dalam Serat Piwulang Pakubuwana IV", PhD. Dissertation (Yogyakarta: UIN Sunan Kalijaga, 2005). In his dissertation, Muslich systematically reconstructed the doctrine of ethics in the *Serat Piwulang* Pakubuwono IV. Meanwhile, Teguh through his dissertation unpacked the aspect of ethical doctrine in the *Serat Pedbalangan*. Both of these dissertations did not discuss how these ethical notion can be relevant for contemporary Institution of Islamic Higher Education. Similarly the Javanese classical text of the Hindu-Buddhist tradition in the medieval age (*zaman kevalen*) has been subject to in reference to ethics in higher education. This can be seen from the research

of Aghababian who used *Kakawin Sutasoma* as primary sources. The doctrine of “unity in diversity” is theological blending of Hindu-Buddhist notion and a core aspect of *Sotasuma* (explain what this is). See Hana Aghababian, “The Kakawin Sutasoma: A Look at ‘Bhinneka Tunggal Ika’ & Perceptions of the Text’s Religious Implications”, *Independent Study Project (ISP) Collection*, no. 2233 (2015), pp. 1–45. Similarly, Hobart and Resink find the doctrine of “wisdom”, “compassion”, and obligation to subjected all human being equally is also the spirit of *Sutasoma*. Angela Hobart, “The Enlightened Prince Sutasoma: Transformations of a Buddhist Story”, *Indonesia*, vol. 49 (1990), pp. 75–102; G.J. Resink, “From the Old Mahabharata to the New Ramayana Order”, *Bijdragen tot de taal-, land- en volkenkunde*, vol. 131, no. 2 (1975), pp. 214–35. Conversely, in Indonesia contemporary work on classical literature is rare and has nothing to do with ethical aspects. Indeed, classical literature were strongly tied to the process of Islamization in Java. Research on the subject make use of classical manuscript found around Yogyakarta palace. Ricklefs, for the example, focused to the pattern of Islamization in Java, which he characterizes as mystic-synthetic. This can be seen from the substance of two classical texts, namely: *Serat Centhini* and *Babad Diponegoro*. Islamization pattern is not monolithic, but is dynamic and follows social change. Sometime, the pattern is adaptation, and the conflict ends through reconciliation. Manifestation of reconciliation was represented by classical texts above. Both of them are neither purely Islamic text, nor Javanese, but a blending of the two and the Hindu-Buddha tradition. M.C. Ricklefs, *Mystic Synthesis in Java, A History of Islamization from the Fourteenth to the Early Nineteenth Centuries* (USA: EastBridge, 2006). Merle C. Ricklefs, *Polarising Javanese Society: Islamic and Other Visions (c. 1830-1930)* (Singapore: NUS Press, 2007); Merle C. Ricklefs, “Religious Reform & Polarization in Java”, *ISIM Review*, vol. 21 (2008); M.C. Ricklefs, “Rediscovering Islam in Javanese History”, *Studia Islamika*, vol. 21, no. 3 (2014), pp. 397–418; Merle C. Ricklefs, “The Birth of the Abangan”, *Bijdragen tot de taal-, land- en volkenkunde*, vol. 162, no. 1 (2008), pp. 35–55. According to Carey, the mystical aspect of Javanese Islam represented by Pangeran Dipanegara has much to do with the use of supranatural power againts the Dutch. Peter Carey, *The Power of Prophecy: Prince Dipanegara and the End of an Old Order in Java, 1785-1855* (Leiden: KITLV Press, 2008). Compare this study with Ambaristi and Lasman Marduwiyota, *Babad Dipanegara, ing Nagari Ngayogyakarta Adiningrat* (Jakarta: Departemen Pendidikan dan Kebudayaan, Proyek Penerbitan Buku Sastra Indonesia dan Daerah, 1983). Ricci, on the other hand, also shows a similar intention in his study for Javanese classical text. By employing literary networks method, he focused on the existence of *Kitab Seribu Masalah* translated to Javanese. Like Ricklefs, Ricci found that the text is part of a textual network with the other texts found in Tamil (Sri Langka), Melayu, and Jawa. The study does not analyze the substance of the ethical teaching. Ronit Ricci, *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia* (Chicago: University of Chicago Press, 2011); Ronit Ricci, “Conversion to Islam on Java and the Book of One Thousand Questions”, *Bijdragen tot de taal-, land- en volkenkunde*, vol. 165, no. 1 (2009), pp. 8–31. Laffan cites classical Javanese literature, but he focused on the dynamic of Islam in Nusantara, especially in Java. See Michael Laffan, *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past* (Princeton:

The dissemination of doctrinal values as written in Javanese classical texts, especially Ranggawarsita's work, is relevant with respect to the uncertain condition of public space, which is marked by a crisis of ethics. Many truth-claims has emerged among the general populace; and this is one dominant factor for the weakening of the nation and eastern moral values. Ethical values for respecting and appreciating various ideas in the public space, especially in social media, have shifted towards hate speech, abuse, hatred, and anger, simply because of differences of opinion. In addition, social groups and individuals easily blame and anathemize other groups solely because of different religious interpretations.² Public ethics has failed, and this condition is legitimized by the Islamic religious elite, such as scholars and Muslim intellectuals and politicians.

The involvement of scholars, think-tanks, and the religious elite in ignoring Islamic ethical principles in the public sphere must be subject to investigation. Surely, they are part of well-educated class who are supposed to prioritize ethical principles and good behavior in social life. They have sufficient knowledge about good behavior in accordance with Islamic social norms. However, the knowledge is only theoretical and is far from being practiced.³

Neglecting Islamic ethical principle in the public sphere is an act

Princeton University Press, 2011).

² The phenomena of crisis of public ethics can be seen in the controversy that emerged following the former mayor of Jakarta Basuki Cahya Purnama's statement in Kepulauan Seribu which was considered by many to be "blaspheming" and "insulting" Islam and Muslim communities. Many perceived him as misinterpreting al-Maidah: 51 about non-Muslim leaders. His statement-triggered waves of demonstration with the theme "Aksi Bela Islam (Islam Defense Action)" in November and December of 2016. See Dede Mulyanto and Coen Husain Pontoh (eds.), *Bela Islam atau Bela Oligarki? Pertalian Agama, Politik, dan Kapitalisme di Indonesia* (Jakarta: Pustaka IndoPROGRESS & Islam Bergerak, 2017).

³ As public memory is still clear about pro and cons of interpreting of QS al-Maidah: 51 in this is accordance with gubernatorial election in the Special Region of Jakarta 2017. Well economic-educated communities, especially Islamic local elite, produce indeed hate spin and anger. In the various encounter of Islamic communities, the communities were sacrilege other figures who have different perspectives for interpreting QS al-Maidah: 51, such as KH Maimun Zubair, KH Musthofa Bishri, KH Said Aqiel Shiraj, and Buya Syafi'i Ma'arif.

of neglecting or ignoring the emergence of uncertainty, especially in the grassroots level. Indeed, Javanese classical literatures as represented in Ranggawarsita's work refer to the age of uncertainty in order to deal with it. Ignoring ethical principles will lead to the age called as *zaman kalabendu*, *zaman edan*, *zaman omah*, and *zaman pakewuh*. In this age, the people are easily bribed, except those who hold the doctrine of monotheism, *takdir lan ikhtiar* (predestination and free will), *mawas diri* (self-knowledge), and *eling lan waspada*" (remembrance and mindfulness).

The transformation of *zaman kalabendu* documented in the classical Javanese texts is in reference to Islamic ethics (*akblaq*). It should be a compulsory subject in Indonesian Islamic Higher Education in order to improve the condition of the nation. Mastering the idea of *zaman kalabendu* cognitively will influence student behavior when facing uncertain condition. Thus, they would be able to avoid any temptations through the mechanism of self-creativity.

Zaman kalabendu is not simply about the emergence of an uncertain age, but also about ethical principles relevant to Islam. Specifically in the *Serat Kalatidha*, *zaman kalabendu* is presented with a systematic discussion on moral philosophy and salvation from the life of uncertainty.⁴ According to the text all human beings should implement a good and bad moral standard. All the descriptions of the *zaman kalabendu* is a representation of moral values for the human being to do something good or evil. The

⁴ The term ethics is from Greece word "ethos" and is equivalent with Arabic word of "akblaq". In Arabic, this word is rooted on the idea of moral philosophy. Moral value is either individual or communal tied to meaningful social action. See Shukri Ahmad and Musa Yusuf Owoyemi, "The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition", *International Journal of Business and Social Science*, vol. 3, no. 20 (2012), pp. 116–23. Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building", *International Journal of Social Science and Humanity*, vol. 3, no. 6 (2013), pp. 508–13; Al-Hasan Al-Aidaros, Faridahwati Mohd. Shamsudin, and Kamil Md. Idris, "Ethics and Ethical Theories from an Islamic Perspective", *International Journal of Islamic Thought*, vol. 4 (2013), pp. 1–13; Riham Ragab Rizk, "Back to Basics: An Islamic Perspective on Business and Work Ethics", *Social Responsibility Journal*, vol. 4, no. 1/2 (2008), pp. 246–54; Md Shahidul Haque and Jamilah Hj. Ahmad, "Islamic Ethics in Public Relations", *Journal of Education and Social Sciences*, vol. 4 (2016), pp. 189–93; Kocku von Stuckrad, *The Brill Dictionary of Religion* (Leiden: Brill, 2007), pp. 623–4; Richard C. Martin, *Encyclopedia of Islam and the Muslim World* (New York: Macmillan Reference, 2004), pp. 225–6.

doctrine shows how to liberate oneself from uncertainty and how to become a good human being.

B. The Era of Uncertainty in Ranggawarsita's Works

Uncertainty, in a sociological perspective, refers to a phase, era, or process related to the phase of late modernity. In this context, uncertainty may be recognized as a condition related to various phenomena that lead to differing results. Uncertainty occurs when the phenomena are cannot be predicted accurately. Uncertainty, therefore, is close to the definition of risk, as its presence is based on a calculation of probability. If the phenomena can still be predicted accurately, this is called risk; conversely, when the phenomena is “unknown” and “unpredictable,” this is uncertainty.⁵

The phase of late modernity is marked by the transformation of classical modernity toward a new phase of risk among industrialized society. The structure of late modernity is analogous to the “juggernaut” or “the runaway world”. Collective community in this phase is “like a running away juggernaut toward uncontrollable level, in the meantime it is getting loose and totally broken up”. In the same time “the Juggernaut will destroy those who oppose it” and at any time “it may turn toward an unpredicted direction”.⁶ The basic social structure in the phase of late modernity is impulsive uncertainty that has no model and parameters. Similarly, since “equality” is the utopia of early modern community, “safety” is the utopia of the risk community. In the risk community, the discourse of need is replaced by the discourse of disorientation.⁷

In the Javanese classical literature, the era of uncertainty is part of *zaman kalabendu*, a technical term introduced by Ranggawarsita's work (1802-1873).⁸ This last poet of the Mataram Palace produced three

⁵ David Denney, *Risk and Society* (London: SAGE, 2005), p. 29.

⁶ George Ritzer and Douglas J. Goodman, *Teori Sosiologi Modern*, trans. by Alimandan (Jakarta: Kencana Prenada Media, 2011), p. 553.

⁷ Hasrul Hanif, “Mencari Wajah Politik Masyarakat Resiko: Sub Politik, Demokrasi Diskursif dan Proses Kebijakan Deliberatif”, *Mandatory*, vol. 4, no. 4, p. 74.

⁸ Ranggawarsita was born and raised in the poet family of the Surakarta palace. He is known to have played a major role “in the Javanese spiritual resurgence and as (a proponent of) Javanese literature and cultural (revival)”. He is the grandson of Yosodipura II and great-grandson of Yosodipura I, both of whom were well-known as

important works: *Serat Kalatidha*, *Serat Sabdajati*, and *Serat Sabdatama*. These works emphasize three different ages. *Zaman kalabendu* in *Serat Kalatidha* is philosophically oriented, while the other two offer a prognosis of the age.⁹ These three literary works are highly influential, especially for those who hold fast to classical Javanese ethic. There are many literary works that elaborate and explain Ranggawarsita's texts.¹⁰

Zaman kalabendu in the Javanese classical text refers to the "age of transformation" (*zaman owah*) or "unpredictable age" (*zaman pakewuh*). Before being popularly introduced by Ranggawarsita, this age had already been mentioned in the introduction of Volume IV of the *Serat Centini* on the Era of Kingdom in seven chapters, namely: 1) *Kalamisesa*, 2) *Kalaraja*, 3) *Kalamisaya*, 4) *Kalajangga*, 5) *Kalasekti*, 6) *Kalajaya*, and 7) *Kalabendu*. In stanzas 34-43 of the *pujung* song, we hear:

34) *Dalajating praja kawuryan wus suwung, lebur pangreh tata, karana tanpa palupi, pan wus tilar silastuti titi tata*, 35) *Pra sujana sarjana satemah kelu, klukun kalatidha, tindhem tandha ning dumadi, hardayengrat dening karoban rubeda*, 36) *Sitipati Naraprabu utamestu, papatih nindbita, pra nayaka tyas basuki, panekare becik-becik cakerak-cakerak*, 37) *Nging tan dadya paliyasing Kalabendu, mandar saya dadra, rubeda kang ngrurubedi, beda-beda hardaning wong sanagara*, 38) *Katatangi tangising mardamalagu, kwilet tyas duhkita, kataman ing reh wirangi, dening angupaya sandi sumaruna*, 39) *Anarawung mangimur manubareku, manheng pangupaya, ing pamrib melik pakolih, temah sub a ing karya tanpa wiveka*, 40) *Ing*

the poets of the palace. His original name is Bagus Burham and was born in 1802 and passed away in 1873. He was buried in Palar village, Trucuk district, Klaten regency. As poet of palace, he raises Javanese spiritual issues in his work. Harkono Partokusumo lists 50 works of Ranggawarsita, and Anjar Any lists 56 titles, adding three titles from other works. See Simuh, "Wirid Hidayat Jati karya Ranggawarsita", in *Warisan Intelektual Islam Indonesia, Telaah atas Karya-Karya Klasik*, ed. by Ahmad Rifa'i Hasan (Bandung: Mizan, 1987); Simuh, *Sufisme Jawa: Transformasi Tasawuf Islam ke Mistik Jawa* (Yogyakarta: Benteng Budaya, 1996); Simuh, *Mistik Islam Kejawa Raden Ngabehi Ranggawarsita: Suatu studi terhadap serat Wirid Hidayat Jati* (Jakarta: UI Press, 1988).

⁹ H. Karkono Partokusumo, *Zaman Edan: Pembahasan Serat Kalatidha Ranggawarsita* (Yogyakarta: Proyek Javanologi, 1983), p. 36.

¹⁰ Gesta Bayuadhy, *Jaman Edan & Kasunyatan: Sikap Arif Masyarakat Jawa Hadapi Wolak-walike Jaman* (Yogyakarta: Diva Press, 2014); Gesta Bayuadhy, *Wong Sugih Mati Keluwen, Falsafah Kearifan Orang Jawa di Tengah Jaman Edan* (Yogyakarta: Diva Press, 2014); Purwadi, *Zaman Edan: Ora Edan Ora Keduman* (Yogyakarta: Cakrawala, 2014); Gesta Bayuadhy, *Janma Tan Kena Kinira: Mutiara Kebajikan Para Leluhur Jawa* (Yogyakarta: Penerbit Laksana, 2014).

panisastra wawarah sung pemat, ing zaman musibah, wong ambek dyatmika kontit, kang mangkono yen niteni lalampahan, 41) Nuwungkeridha kang menangi zaman gemblung, iya zaman edan, ewuh-aya ing pambudi, yen melua edan yekti ora tahan, 42) Yen tan melu anglakoni wus tartamtu, baya kaduman melik kalling donya iki, satemabe kaliren wekasanira, 43) Wus dilalah kersane kang Amung-tuwuh, kang lali kabegjan, ananging sayektineki, luwih begja kang eling lan waspada.¹¹

34) State dignity has gone, the correct of conduct has been destroyed, without guidelines. Morality and order have left, 35) the experts and scholars go through the age of disorientation as if humanity has gone, the desire of greediness was rampant and knows no obstacle, 36) the king is really prominent, and the vice is perfect, all ministries seek for safety, all functionaries pretend to be good and classy, 37) However (all of these) prevent no cursed age, disturbed obstacle; all state communities have the intention for greediness, 38) (This) evoked the sadness of the poet, brought by the deep sorrow and shame (toward God), for seeking the meaning of life, 39) (People) mourned over to entertain (as if) to commiserate. (They) really tried, (but) only for self-advantage, and finally (because of agony) they were destroyed for carelessness, 40) in the book of *Pinisastra* is mentioned (that) in the cursed age, the pious figures are left behind, and the people paid attention to any phenomena-experience, 41) It is clear for those experiencing the crazy age, everything is difficult for enduring the state of craziness, 42) if (one) does not follow craziness, (he) will get no part and finally will be hungry, 43) Such is God's predestination, people who forget will get happiness, but indeed, people who are mindful and conscious are happier

The description in the *Serat Centini* above gives the specific features of *zaman kalabendu*. Further, these features were further developed by Ranggawarsita through adding basic principles or values for all human beings, in order that they would be able to avoid being trapped by the era of *zaman kalabendu*. This age, based on *Serat Sabdajati*, happens when public ethics is in a state of deterioration. The Nation has been in upheaval since the people prioritize their private-group interests, imposing their desires, and have no commitment to maintain the unity of Nation.¹²

¹¹ Partokusumo, *Zaman Edan*, pp. 15–6.

¹² Compared with the statement of "Para janma sajroning jaman pakewuh, kasudranira andadi, daurume saya ndarung, keb tyas mirong murang margi, kastyan wus ora katon" (people in the complicated age, their low minded is common, hatred is deep, many do bad intention and misbehave-misguided, indeed loyalty has gone). Ranggawarsita,

In the same time, well-educated groups from intellectual and religious scholarly classes (*ulama*) were unable to provide guidance. When uninformed, they will lose the momentum to contribute positively to the situation; However, their contribution in the upheavals will negate their identity, because its involvement ignores the ethical values that were previously held fast. Through *Serat Sabdajati*, Ranggawarsita confirmed;

”*Yen kang uning maring sejatine kawruh, wuwuhan sajroning ati, yen tan niru ara arus, uripe kaesi-esi, yen nirua dadi asor*”.¹³

(When one knows the true knowledge, in the heart, if he does not imitate the stream, he lives in error, if he imitates humility).

Ranggawarsita viewed that the age of uncertainty was caused by structural and cultural problems. At the structural level, state failure to guide the people produced negative reactions. *Serat Kalatidha* explains,

”*Mangkya derajating praja, kawuryan wus ruri, rurah pangrebing ukara, karana tanpa palupi*”.¹⁴

(Now the state has no dignity-power, lacking any rule model; order and guidelines are already broken’).

In other words, state power is negated because law-enforcement is weak and the political elites break the law.

Furthermore, the government looks like a “toothless tiger” when enacting its own policies. Various policies were unimplemented consistently, and therefore the government solved no problem and deepened the crisis to a national level. Ranggawarsita through *Serat Sabdatama* said:

10) *Tatanane tumruntun, panutaning tyas angkara antuk, kaladesa wenganing karsa*

“Sabdajati”, in *Lima Karya Pujangga Ranggawarsita*, ed. by Kamajaya (Jakarta: Balai Pustaka, 1991), p. 53.

¹³ Simuh, *Mistik Islam Kejawa Raden Ngabehi Ranggawarsita*, p. 46. Simuh mentioned a statement from *Serat Kidungan*. However, the original text of *Serat Sabdajati* edited and translated by Kamajaya, that narration was undiscovered. Kamajaya (ed.), *Lima Karya Pujangga Ranggawarsita* (Jakarta: Balai Pustaka, 1991), p. 53.

¹⁴ Ranggawarsita, “Kalatidha”, in *Lima Karya Pujangga Ranggawarsita* (Jakarta: Balai Pustaka, 1991), pp. 30–1.

*kaekesi, limut kalimput angawut, mawut sanggyaning dumados.*¹⁵

10) The order of (the State) is numerous, the demand of greediness will come to pass (and therefore) it will be clear to see (who) has bad intentions. (They shall behave) carelessly, (and finally) all will be in turmoil.

Sepi ing pamrih rame ing gawe (profit less, work more) is no longer a basic principle of the government apparatus.¹⁶ Indeed, the extent of its governance is to “talk more do less” (*gedhe ing pamrih sepi ing gawe*). The consequences are that professionalism and high social status, and ability (*linuwih*) of the government are not used to serve the public, but is oriented to self-aggrandizement by using a principle of *aji mumpung* (opportunism).¹⁷ In the *Serat Kalatidha*, it is mentioned:

2) *Ratune ratu utama, patibe patih linuwih, pra nayaka tyas raharja, panekare becik-becik, parandene tan dadi, paliyasing Kalabendu, malah sangkin andadra, rubeda kang ngeribedi, beda-beda ardane wong sanagara.*¹⁸

2) The leader is superior, the vice is smart and ministers seek for safety, the low and high employees are good, however, this will not prevent the coming of a cursed age. Greediness was spreading to all nations.

Elite failure to provide guidance produces negative reactions within the lower classes of society. The difficulties to meet basic needs, social frustration, subversion, and criminal behavior are mixed up into a single reaction. Society was at the center of uncertainty. Ranggawarsita in *Serat Sabdapranawa* described social condition of grass root as follow.

//Garapannya langkung gawat rungsit/ sami datar kéna yen katilar/ nanging ta panggupitane/ ki pujangga tyasipun/ agung mangu-mangu tan sipi/ kalintuning

¹⁵ Ranggawarsita, “Sabdhatama”, in *Lima Karya Pujangga Ranggawarsita*, ed. by Kamajaya (Jakarta: Balai Pustaka, 1991), p. 67.

¹⁶ *Sepi ing pamrih rame ing gawe* is a basic principle for the government elite and received much attentions from classical Javanese poets, such as KGPAA Mangkunegara IV in his various works like *Serat Salokantoro*, *Srijatna*, *Wedhatama*, and *Tripama*. Government elites who do not hold this principle will be misguided and used social status for personal interest. In the other word, they will lose *tan satrisna* (the state of having no personal purpose for happiness) in their service. Suwardi Endraswara, *Falsafah Kepemimpinan Jawa* (Yogyakarta: Narasi, 2013).

¹⁷ D. Jupriono and Linusia Marsih, “Pesan Moral Ranggawarsita dalam Kalatidha dan Serat Jaka Lodhang”, *Parafrase*, vol. 11, no. 1 (2011), p. 21.

¹⁸ Ranggawarsita, “Kalatidha”, p. 32.

*pamawas/ wawasaning kalbu/ mring barja mulyaning gésang/ saking sruning
kataman ing tyas pribatin/ tansab muléting prana/ /*

*//Wartanira pra ambek linuwih/ wawasaning nala wus tétela/ miturut ing
kabanane/ ran jaman owah tubu/ keb ngowahi sagung pakarti/ pakewuh saya
ndadra/ sadaya tumuwuh/ mung ewuh aya tyasira/ ngérés macék sesambate tanpa
uwis/ uwas kaworan maras/ /*

*//Ing antara laju saya saya keksi/ lelamuking jaman katingalan/ rypak-rumpil
kabanane/ saya dréng web wulangun/ panguripan amarat-marit/ sirna téntrening
nala/ wong udrasa manggung/ gawangan saénggonira/ nyényet samun sunaring
sukeng kapti/ tansab kapiléti susah/ /*

*//Kékah kukuh tan kéna den ungih/ sangsaraning sagung pra ngagésang/ kebing
srana tanpa gawe/ kémat isarat lébur/ bubur bubar tan andayani/ anglés kékésing
nala/ sangsaya anglantur/ tumutur saparan-paran/ mahanani tidhem tandhaning
dumadi/ bejani sing den uja/ /*

*//Beda lan kang pangajaping kapti/ ngaji pupung mupung dadi gésang/ sadina-
dina den tutke/ rubedaning tyas ngumbruk/ gung kininthil mung atat wuri/ rinut
mawut ing nala/ arawat daburu/ korup kasérung tyas growah/ wahanane gorobnya
saya andadi/ sadaya mung yun cidra/ /*

*//Dhungkar maring gunung giri-giri/ ingkang généng padha jinugrugan/ tan pisan
ana kang nyruwe/ wédi yen dipun srétu/ yékti kabur kebuncang tébih/ wit lagi
winong dewa/ widigdaya punjul/ sasamanira tumitab/ singa mawas mésthi lebur
tanpa dadi/ ndlarung sakarsa-karsa.¹⁹*

//The task is crucial and heavy, unavoidable. However, the poet (Ranggawarsita) was anxious, he is worried of his insight for prosperity in life, and his feeling was full of sorrow. From the lesson of the wise man, his insight became clear. This is in accordance with the age of disorder (*kusut*). Human being's behavior is far away from the right path, their life is full of turmoil, sadness, and intense sorrow.

//Time flies and the age of darkness brings difficulty. Human beings live in misery and turmoil. Human being's peaceful existence had gone; they were crying out, all happiness has gone for the depths of sorrow.

//Human beings are living in the sadness, all efforts are useless, all wishes meaningless and powerless. Sadness and sorrow are everywhere

¹⁹ Simuh, *Sufisme Jawa*, pp. 43–4.

and allowed no enthusiasm. Conversely, those who are aware are lucky.

//Human greediness is divergence from the right path; they want to satisfy all desire. Like shadow, these people are followed by worries all day; they have wicked days; their life is full of falsehood and their actions are full of pretention.

//Their anger destroys anything higher and they want to rebel against the government: no one is brave enough to remind; they are afraid of any torture and are chased away; God the Highest protects them, and do anything arbitrarily

The widespread uncertainty of *zaman kalabendu* occurs among the lower strata of society. They are a category of people who are easily tempted to opportunism, *aji mumpung*. On the other hand, the elite submits to the habit of “permissiveness,” allowing undue benefits for themselves. When this happens, the common people will follow suit (*pangethinipun remen ngaji pupung, mupung taksib tinitab gesang ing sedinten-dinten dipun tutukaken rubedaning manah*). Negative elite behavior causes a decrease ability for social empathy. Both the elite and the common people are no different in this regard. They become greedy and are inclined to spread falsehood, dishonesty, and misleading information. The situation in the lower strata of society are mentioned by the following statement: *tansab kininhibil, namung tut wingking kewamon, tumindakipun rinut ngantos mowat-manut gesangipun, manahipun kebak reresab, ketarik saking korup kadbesek cupeting budi, ngagengaken paracidra, sedaya sami pinter gorob* (always following, just following behind, bad behavior until his life is chaotic, his heart is dirty, corrupt due to loss of mind, likes to hurt, and everyone likes to lie).²⁰

When the beginning phase of *kalabendu* or uncertainty continues, this age will trigger the *zaman yang terbalik* (the age of inversion) or *zaman edan* (age of insanity). Human beings who live in this age will readily fall into the trap of uncertainty. *Serat Kalatidha* concludes that “experiencing an era of insanity, one finds it too difficult to think, it is unbearable. Only insane people will get advantage, if not they will be hungry” (*Amenangi jaman edan, ewuh aya ing pambudi, melu edan ora taban, yen tan melu anglakoni,*

²⁰ Ranggawarsita, “Sabdapranawa”, in *Kitab Primbon Jangka Ronggowarsito* (Solo: Sadu Budi, 1940).

boyo keduman melik, kaliren wekasanipun).²¹ During this age, intellectuals or scholars will experience difficulties. Their involvement in an uncertain age will put them at risk of losing their reputation and independence. However, they will obtain economic advantages. However, if they are used to criticizing falsehood and affirming the truth, they will undergo “torture” when they witness this age.

C. Ethical Values to Uncertainty Arrangement

When encountering various characteristics of *zaman kalabendu* as mentioned above, the people will be saved if they abide by these three primary doctrines: 1) the principle of monotheism, 2) the doctrine of predestination and free choice, 3) mindfulness and sensibility with respect to the dynamics of social life, and 4) knowledge and awareness of the condition of the age.

In the text *Kalatidha*, an explanation of the monotheistic doctrine can be found in the introduction (*bubuka*) and lines 6-12. In the literary work of Ranggawarsita, God is not referred to only by the name of “Allah”, but through various pre-Islamic names, such as *Gusti, Hyang Agung, Hyang Maha Lubur, Hyang Maha Luwih, Hyang Maha Mulya, Hyang Manon, Hyang Widdhi, Kang Esa, Pangeran*, and so on so forth. God according to Ranggawarsita refers to “a superior being and center of all power”.²² In other words, monotheism is not just a theoretical principle, but has concrete and actual meaning for existence.²³ For example, one

²¹ Ranggawarsita, “Kalatidha”, p. 38.

²² Kamadjaja, *Zaman Edan* (Yogyakarta: U.P. Indonesia, 1964), p. 120.

²³ Monotheism refers to the doctrine of Oneness of God. As the only deity, only the One God is worthy of being asked for help. When we asked help other than God, this is not monotheism, but polytheism. See J. Wentzel Van Huyssteen, *Encyclopedia of Science and Religion* (New York: Macmillan Reference, 2003), p. 583; Lindsay Jones (ed.), *Encyclopedia of Religion*, vol. 9 (New York: Thomson Gale, 2005), pp. 6160–2; Stuckrad, *The Brill Dictionary of Religion*, pp. 1246–8; Laurel C. Schneider, *Beyond Monotheism: A Theology of Multiplicity* (London: Routledge, 2008). Indeed, for the Sufi community, an expectation to get something in return from God’s promises will destabilize monotheistic behavior. Ibn ‘Athā’illah mentions that the model of this expectation is part of *nuqshān al-rajā’* (decreasing a hope) and that this is a major sin (*nujūd al-ḡalāl*). Muhammad Hayah al-Sindi al-Madani, *Syarakh al-Hikam al-Atha’iyah* (Iskandaria: Dar al-Maktabah al-Ma’arif, 2010), p. 17. See also Muḥammad Sa’id Ramadan al-Buti, *al-Ḥikam al-ata’iya: ṣarḥ wa-tahlīl* (Beirut: Dar al-Fikr al-Mu’ashir, 2003), p. 22; Ahmad bin Muhammad bin

must have total devotion for God, who is the only entity worthy of being sought after for assistance. Regarding this view, *Serat Kalatidha* explains that all beings should petition only God as the only true existence (*mubung mahasing asepi, supayantuk parimarmaning Hyang Sukma*). The basic idea of this belief is that the believer will get protection only from God (*saking mangunah prapti, Pangeran paring pitulung*). These petitions should include the desire to be patient and wise, It looks like it's dead but actually it's still alive, avoiding any bad behavior. These petitions should originate from a purified soul (*sageda sabar santoso, mati sajroning ngaurip, kalis ing reb haruhara, murka angkara sumingkir, tar len méléng malatsih, sanityasa tyas mamasub*).²⁴

The second doctrine needed to avoid uncertainty is interpreting predestination and freedom of will as an integrated creativity. This view is different from a common view in the Javanese community interpreting predestination passively. In this view, predestination is God's decision that no one can avoid.²⁵ The recognition of this doctrine is written in the expression *mupus papasthening takdir, puluh-puluh anglakoni kaelokan* (accepting the certainty of fate despite having done tens of goodness) and *dilalah kerso Allah, begja-begjane kang lali* (it turns out God wants good luck to those who forget) In the lines 6 and 9 of *Serat Kalatidha*. This statement confirms the belief regarding Divine Predestination that all people should believe. Predestination is beyond human comprehension; it is a miracle solely from God.²⁶ In other words, predestination follows the rule of *ukum pinesthi* (law of predestination) given by *titah Hyang Sukma*

Ujaibah al-Hasani, *Īqaz al-himam fī sharḥ al-Hikam* (Cairo: Dar al-Ma'arif, 1983), p. 27.

²⁴ Partokusumo, *Zaman Edan*, pp. 34–5.

²⁵ The doctrine about God's destiny as given is a popular subject in Sufism. Al-Ghazali and Ibnu Athā'illah formulated the idea of destiny as human passivity without any authority to determine his fate contrary to God's determination. See "Pendapat mengenai Pengertian, Hakikat, dan Rahasia Rela terhadap Ketentuan Allah" (*A-Qaul fī ma'nā al-Ridā fī Qadhā'illah wa Haqīqatuhu wa mā warada fī fadhī latihī*) in Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' Ulumuddin*, vol. 4 (Semarang: Toha Putra, 1997). See also Muḥammad Ibn-Muḥammad al-Murtaḍā az-Zabīdī, *Ithāf as-sāda al-muttaqīn bi-sharḥ asrār Ihyā' 'ulūm ad-dīn* (Beirut: Mu'assasat al-Tarikh al-Arabi, 1994), p. 647; Abu Hamid Muhammad bin Muhammad al-Ghazali, *Minḥāj al-'Ābidīn ilā Jannat Rabb al-'Ālamīn* (Beirut: Mu'assasat al-Risālah, 1989), p. 243. Ibnu Athā'illah in his masterpiece, *al-Hikam*, is also known to establish the idea by saying "Sawābiq al-Himam lā Takbriqū Aswāra al-Aqdār", however human efforts will not change God's destiny.

²⁶ Kamajaya (ed.), *Lima Karya Pujangga Ranggawarsita*, pp. 24–5.

(God's Will).²⁷ The upshot of this is that God and the human being exist at different levels. God is "powerful" and is also the "determiner" (*purba wasesa*), and human beings are tasked with passive devotion (*sumarah pasrah*) to God (*manungsa wimenang ngupaya, purba wasesa ing astane Gusti*).²⁸

However, in the turmoil of *zaman kalabendu*, "there is no way for successful self-exertion, except in submission to the situation and accept it as of God's predestination".²⁹ However, predestination may be understood as an active submission and acceptance of God's determination, but followed by a serious effort to achieve it. Surely, an active submission is a progressive idea in Javanese classical texts in interpreting God's predestination. In the Javanese classical text of the Majapahit era, such as *Nitisastra*, the notion of predestination substantially is comparable to the notion of destiny using a fatalistic perspective.³⁰ This active submission also rejects the idea of "*aja ngaya ndak gelis tumo*" (don't be so serious, you will grow old soon).³¹

Indeed, what is called as predestination or destiny is an unavoidable condition. It has no choice but to help humanity. However ancient traditions show the idea of predestination through submission, that is, accepting destiny before trying. A fatalist community would already surrender and perceive poverty as an abjection of human dignity. The influential book in the Majapahit era, *Nitisastra*, teach that "there was

²⁷ Elisabet Titik Murtisari, "Some Traditional Javanese Values in NSM: From God to Social Interaction", *International Journal of Indonesian Studies*, vol. 1 (2013), pp. 110–25.

²⁸ Slamet Riyadi, *Nilai Religius dalam Sastra Jawa Klasik* (Yogyakarta: Balai Pelestarian Bahasa-Departemen Pendidikan dan Kebudayaan, 1997), p. 65.

²⁹ Partokusumo, *Zaman Edan*, p. 25.

³⁰ Passive surrender caused fatalistic ideas of destiny. This can also be seen in the text of *Nitisastra* edited by Jasadipura II. The practitioners of "Javanese tradition" had "commonly mistaken" the idea and caused a negative stereotype of Javanese society as "sluggard". For a complete interpretation of the text *Nitisastra*, one may refer to Yasadipura, *Nitisastra Wulang Njata: Gubaban Pudjangga Karaton Surakarta* R. Ng. *Jasadipura II*, ed. by R. Tanojo (Surabaya: Trimurti, 1950). To the idea about the image of Javanese as lazy may refer to Seyd Hussein Alatas, *The Myth of the Lazy Native: A Study of the Image of the Malays, Filipinos and Javanese from the 16th to the 20th Century and its Function in the Ideology of Colonial Capitalism* (London: Frank Cass, 1997).

³¹ Marbangan Hardjowirogo, *Manusia Jawa* (Jakarta: CV Haji Masagung, 1989), p. 27.

no power comparable to destiny, and the power of destiny is beyond compare”. This teaching remained through the era of Ranggawarsita, especially within mystical groups that prioritizes spiritual instead of physical powers”.³²

The belief here is that only God has effective power and that one must accept His determination through “self-awareness” and “self-reflection”.³³ In the literary work of *Serat Kalatidha*, it is mentioned that *mubung mahas ing asepi, supaya ntuk parimarmaning Hyang Sukma*. In another statement it is mentioned that *luwib becik mapan ing panggonan kang sepi (ngedohi kadonyan), supaya biso oleh sibing Allah*.³⁴ In Javanese, the term “*donya*” has two interpretations, namely: mundane life and material life. Indeed, the term *Kedonyan* may be understood as an act prioritizing mundane life, such as social status, occupation, power and wealth. *Serat Kalatidha* also explains that the path to avoid “*kedonyan*” is through distancing oneself from any conflict escalation, be it socially, politically, economically or religiously motivated. The last step to avoid the negative impacts of *zaman kalabendu* is through *tindak lampah* (doing a meaningful acts). This is followed by having the attitude of *eling lan waspada* (always remembering and conscious).³⁵ *Serat Wedhatama* in the Pupuh VI of

³² Partokusumo, *Zaman Edan*, p. 25.

³³ Self-correction or in other word is “self-introspection”. Terminologically, self-introspection may refer to a process of “inner sight, to inner heart to recognize right and wrong action, being responsible for any actions taken”. Only then, the process of taking a decision also involves self-mindfulness. In the Javanese classical text, the decision is not only through reason, but also the inner heart and various activities in accordance with God’s determination. This is achieved through the practice of contemplation or *semedhi*. Hardjowirogo, *Manusia Jawa*, p. 60. Mangkunegara VII also confirmed that, “when life is full of difficult choices to determine bad and good, one way to resolve this is through *semedhi*”. Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan-sanaan Hidup Jawa* (Jakarta: Gramedia Pustaka Utama, 1984), p. 26.

³⁴ Partokusumo, *Zaman Edan*, p. 26.

³⁵ There was a strong assumption that the doctrine of *eling lan waspada* originates from Sunan Drajad, a member of the Walisanga. He situated ethical teachings as part of seven ethical principles (*catur pivilang*) which consists of: 1) *Memangun resepe tyasing sesama* (always giving happiness for the other), 2) *Jroning suka kudu eling lan waspada* (in the happiness, we must remember God and be mindful), 3) *Laksitaning subrata tan nyipta marang pringga bayaning lampah* (achieving virtuous ideals, ignoring obstacles and barriers), 4) *Meper hardening pancadriya* (struggling to control physical desire), 5) *Heneng bening benung* (in the silence is clarity, and in clarity is virtuous liberation), 6) *Mulya guna*

Kinanthi song written by Sri Mangkunegara IV has a brief description about the interpretation of *eling lan waspada*.

3) *Mangka kanthining tumuwuh, salami mung awas eling, eling lukitaning alam, dadi wiryaning dumadi, supadi nir ing sangsaya, yeku pangreksaning urip, 4) Dene awas tegesipun, weruh warananing urip, minab wisesaning Tunggal, kang atunggil rina wengi, kang mukitan ing sakarsa, gumelar alam takdir.*³⁶

3) One should always be mindful and aware, remember the signs of universe, and forever one will be saved and free from any difficulties. This will preserve their prosperity of living prosperity, 4) be in aware means understanding the meaning of life, and the power of one God unifying day and night and all universe.

In the age of *zaman kalabendu*, uncertainty may be understood as God's test to human beings, who must not despair and lose human reason and dignity.³⁷ Therefore, only people who are mindful and aware (*eling lan waspada*) can pass the test. Mangkunegara IV confirmed the significance of mindfulness: *eling* shows awareness of one's state of being (i.e. one is mindful of one's own self) in the presence of God and fate.³⁸ The idea of *eling* may be interpreted as "mindfulness toward the authentic meaning", "having full awareness, self-remember and self-consciousness".³⁹ While, the meaning of *waspada* is elevated from *awas* (sharp-sightedness). This means that human beings are able to physically *panca waktu* (physical and emotional virtues are achieved through praying the five times), and 7) *Menehono teken marang wong kang wuto; Menehono mangan marang wong kang luwe; Menehono busana marang wong kang wuda; Menehono pangiyup marang wong kang kaudanan* (to give a stick to the blind, to feed the hungry, to give clothes to the nude, and to give shelter in the rain). Muhamad Ahsan et al., "Developing Entrepreneurial Spirit Based on Local Wisdom", *International Journal of Social Science Research*, vol. 4, no. 2 (2016), pp. 45–6.

³⁶ Partokusumo, *Zaman Edan*, p. 29.

³⁷ *Ibid.*, p. 28.

³⁸ Murtisari, "Some Traditional Javanese Values in NSM: From God to Social Interaction", p. 117.

³⁹ The consequence of *eling* (remembering) will allow the human being to perpetually remember his origins and the purpose. The *eling sangkan paraning dumadi*, who created him in the world (*eling sing ngenake*), who destroyed, annihilated, damaged anything in one gaze (*eling sing nyirnaake*), remembering those who bring about mortality (*eling sing mateake*), life (*eling sing nguripke*), and bring about life and the living (*eling sing peparing*). Gesta Bayuadhy, *Eling lan Waspado: Wejangan Leluhur Jawa Demi Menggapai Kebahagiaan Sejati* (Yogyakarta: Penerbit Saufa, 2015), pp. 1–16.

and psychologically understand and deal with the *zaman kalabendu*.⁴⁰ All human being who always remember and are aware will be saved from any act of ignorance, forgetfulness, neglect, and all other states of consciousness that could destroy self-integrity.

D. Transforming Ethical Values of *Kalabendu* in Islamic Higher Education

Zaman kalabendu is commonly known in the Javanese classical literature as an attribute of a community, nation or state that are full of uncertainty, but also contains a doctrine of salvation that was valued during the period. Anyone who is in need of salvation from difficult situations must to hold to three ethical doctrinal values, namely: transformation through adherence to monotheism throughout their life, performing active submission to destiny and free will, self-introspection by using reason (*mawas diri*) and involving God's interventions in the process of self-introspection in order to obtain a higher awareness and mindfulness (*eling lan waspada*).

Ethical values rooted in Javanese classical texts, as discussed above, are relevant for Islamic Higher Education. Practically, the doctrine written in the classical texts could be presented as a source for *akhlaq-tasawuf* (ethics and mysticism). This can take the form of a textbook book for sophomore students. The some of students and academics are trapped in uncertainty and can easily resort to blaming, defaming, and hating others with different points of views.

The ethical principles needed during the *zaman Kalabendu* can contribute positively toward the cultivation of a well-educated culture of learning and teaching institutions of Islamic Higher Education. This is especially true for the students who hold the principle of "equality" and "social harmony". Monotheistic behavior to affirm God as the "Ultimate Reality", a supreme being that is the center for human beings

⁴⁰ The attitude of remembrance may be implemented through various habits: 1) be careful of any external dangers (*waspada ing lain*); 2) be careful of internal danger (*waspada ing batin*); 3) be careful of any misleading temptations (*waspada saka panggoda*); 4) be careful of any carelessness that could destroy anything (*waspada tan kena lena*); 5) to be careful of any misleading trap (*waspada tan kena keblinger*). *Ibid.*, pp. 60–87.

in both the microcosm and macrocosm.⁴¹ Action based on the principle of monotheism affects the social-theological order. For example, all uncertain phenomena in the age of *zaman kalabendu* originates in God's will. Thus it is only through God's will that uncertainty would end. Recognition for God's authority is strengthened through faith in the power of predestination, and God, in turn, gives human being a chance to exert their free will. However, monotheism dictates that God has authority over the structure of reality including the age of uncertainty. Thus human beings are determined by predestination. Alone they cannot change the present state of *zaman kalabendu*.⁴²

Monotheism and submission to God's determination strengthens the affirmation of God as center of universe. In social life, this means that the human being must be humble and display love and kindness to others (*tapa ngrame*). They must also preserve nature (*memayu hayuning jagad raya*). Magniz Suseno confirms that, for the Javanese community, monotheistic behavior is the total submission for the *ukum pinesthi* (destiny), *nriman* (the open and accepting attitude), *tepa selira* (tolerant), and the acceptance of anything that happens.⁴³

This attitude is close to a sort of fatalism. However, through deeper understanding, human beings still has the capacity for free will or *ukum pinesthi Hyang Sukma* through mindfulness, consciousness, and awareness. The various uncertainties of *zaman kalabendu* is much more complex (*reribet*), and therefore human reason and wisdom are needed for the exercise of free will (*ikbtiar*). The steps toward the actualizing of human beings as free agents are also complex.

According to the idea of *kawruh jiwa Suryomentaram*, the first step

⁴¹ In the classical Javanese literature, the microcosm is commonly and technically called as *jagad cilik* or *bawana alit* (human being), while the macrocosm is known as *jagad gedhe* or *bawana agung* (universe). Human being status as microcosm depends upon on the generosity of the universe. Similarly, God is the center of the macrocosm. See Andrew Beatty, *Varieties of Javanese Religion: An Anthropological Account* (Cambridge: Cambridge University Press, 1999), pp. 169–72; Andrew Beatty, "Adam and Eve and Vishnu: Syncretism in the Javanese Slametan", *The Journal of the Royal Anthropological Institute*, vol. 2, no. 2 (1996), pp. 271–88.

⁴² Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan Hidup Jawa*, p. 227.

⁴³ *Ibid.*, p. 152.

of mindfulness must involve human reason and emotions of *kanda-takon* (question and answer) which is highly intrapersonal.⁴⁴ In this step, any shared point of understanding regarding self-perception that is bounded by the uncertain condition of *zaman kalabendu* originates from a person who is considered to be capable of resolving the situation *bangkokan* (totally). Through this sharing process, this person would be enlightened through *jawab kawruh* (a lot of knowledge) to solve the turmoil (*ngudari reribet*) of uncertainty. The next step is self-questioning (*kandha-takon*). This step is popularly known had called as self-introspection. A person will perform a dialog with himself, which is a process called *nyawang karep* or *mencandra rasa* (self-seeing) or introspection. *Nyawang karep* through deep contemplation and consideration is as way of seeking out solutions to see any problems that arises from the uncertainty of *zaman kalabendu*. However, through the process of self-questioning (*kandha-takon*) in the second phase, a person should be able to detach from any emotional attachment. The reason behind this act of detachment is that emotions usually clouds people's judgment and prevent clarity and objectivity of thought. Therefore, all attachments ought to be released in order to go

⁴⁴ In the *kawruh jiwa* as formulated by Suryomentaram, the terminology of *kanda-takon* refers to the process of self-reflection by exercising the sense of self-experience (*raosipun piyambak*) in taking decisions related to social phenomena (*nyawang karep*). An important aspect of *kanda-takon* is to train human sensitivity and sensibility for self-awareness, sharing and delivering a good aura, peacefulness, silence, firmness, *tatag* (firmness), and happiness. It also involves the experience of *raos kosok wangsul in ngudari reribet* (problem-solving) in order for a person to be understood others. Abdul Kholik and Fathul Himam, "Konsep Psikoterapi Kawruh Jiwa Ki Ageng Suryomentaram", *Gadjab Mada Journal of Psychology (GamaJoP)*, vol. 1, no. 2 (2015), p. 127. The basic principle of *kawruh jiwa* is that the human being could perform self-awareness. Indeed the feeling of selfhood should prioritize the sense of "being able to feel" (*isa rumangsa*) instead of "the feeling of being able to do" (*rumangsa isa*). The former will allow the human being to recognize human self-existence, and be aware of the fact that all phenomena beyond *zaman kalabendu* occur because of human beings undervalue the self. Compare this with the statement of Suryomentaram who states that, "*tiyang punika asring kraos ribet jalaran mboten ngertos datheng awakipun kiyambak. Reribet wau saget udhar yen tiyang punika ngertos datheng awakipun kiyambak. Mila mangertos datheng awakipun kiyambak punika saget nguradhari pinten-pinten reribet* (human beings feel difficulties when they undervalue the self; and all these difficulties can be relieved when they recognize their selves. Recognizing the self can solve any problems)." See Grangsang Suryomentaram, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram* (Jakarta: CV Haji Masagung, 1990), p. 49.

beyond uncertainty.⁴⁵

Another part of human free will in dealing with the uncertainty of *zaman kalabendu* is to articulate a horizontality of *eling* (remembering). *Eling* manifests itself through an attitude of *eling: sangkan paraning dumadi, eling sing ngeneake, eling sing nyirnaake, eling sing mateake, eling sing nguripke, dan eling sing peparang* (“remembering the process of creation, remembering the reator, remembering destroyer, remembering the living and the dead, and remembering the giving being”). *Eling* has social consequence, among which are: to remember to take care of other (*eling maring sesami*), and to pursue mundane passions (*eling jagad gumelar*) “remembering the universe”. The latter is understood in terms of the contribution of the universe toward the life of living beings: *eling tetuwuhan suket godhong dadi rewang* (remembering the trees and leaves as part of the universe). Animals have a significant role in preserving the existence of the universe (*eling sato kewan*), maintaining self-awareness (*eling slirane dewe*), and forgetting all self-kindness (*eling lelabuhaning liyan*).⁴⁶ The process of this articulation is through *eling*, locating human reason and sensibility in society. The limits of human reason and sensibility for articulating *eling* socially means that attaining verticality in *eling* is a difficult feat. Indeed, both of these variants of *eling* represents each other.

The realization of monotheism, submission to God’s determination, and self-awareness creates a rational ethic for human beings. Who you are will not change anything in the process of liming in community and in the world; for everything has already been determined. Remember also, if you disturb the harmony of the community, you will endanger our happiness; therefore whatever good comes from your heart, whatever compassion and justice of your heart, do not produce disharmony or

⁴⁵ Kholik and Himam, “Konsep Psikoterapi Kawruh Jiwa Ki Ageng Suryomentaram”, p. 127. Releasing emotions in the process of taking a decision shows that rationality in the *kandha-takon* (self-introspection) in the context of *kawruh jiwa* is reflective, because what is involved is a sensibility, potential reflections, intuitions, and human rationality. Therefore, rationality in the Javanese literature is accommodative and totally different from western rationality which is quite egocentric (This is a caricature of western rationality). This is because the Javanese locates the *rasa* (sense) of others as an integral part of finding the truth and happiness. Afthonul Afif, *Ilmu Babagia Menurut Ki Ageng Suryomentaram* (Yogyakarta: Pustaka Ifada, 2012), p. 5.

⁴⁶ Bayuadhy, *Eling lan Waspodo*, pp. 18–59.

disturb the order of the community! Do not disadvantage the community, you have to maintain harmony!”⁴⁷

The Javanese ethical doctrines in *zaman kalabendu* can be transformed to ethical guidelines for Islamic Higher Education. Doing this maintains equilibrium between the human being as the microcosm and God as the center of macrocosm. This equilibrium between human being and God is manifested through implementing monotheistic values in social practice. This relationship is maintained by the human obligation of becoming closer to God (*eling maring Gusti*) and balancing all acts of devotion with respect to God's determination. The core of this idea is to maintaining human relation with God by acknowledging that God is not only the center of the universe but also the center of the self. a state of equilibrium means that human beings must protect the universe and use natural resources properly. Harmonious human relations are articulated through mindfulness and consciousness or *eling dan waspada* in the social context. Those who fully comprehend and display both these behaviors in the real life will have positive impact on others, such as avoiding useless conflicts, maintaining harmonious relation, tolerance, prioritizing peacefulness and others.

The transformational ethical doctrine in *zaman kalabendu* provides the student in Islamic Higher Education to understand local wisdoms and its history. In contemporary Indonesia, sources related to ethics are influenced by an Arab-centric ethic. Therefore, it is difficult to find sources and forums that promote local values, including Javanese values. At the same time, Arabic sources feature ethical values that do not represent the diversity of Indonesia. For example, we see a trend of adopting the mannerism of public speaking inspired from Arabic sources. Such examples are barking, swearing, cursing and many other bad mannerisms. The terms that are often used are “May God curse him/her” (*la’anallāhu/ la’natullāhi*), or “a big liar” (*al-kadzdzāb*), “stupid human and humanity” (*ajhal al-nās*), “the dirtiest human” (*anjās al-nās*), “the most rebellious human” (*a’dzami inā dan*), “dirtier than Jews and Christian” (*anjās min al-yahūdi wa al-nashāra*), and so on so forth.

The transmission of Javanese ethics found in the texts discussing

⁴⁷ Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan Hidup Jawa*, p. 227.

the times of *kalabendu* to the Indonesian Islamic Higher Education institutions requires special attention, especially by faculty members. The Javanese texts have a complex structure of literary discourse that is completely different from contemporary texts. In addition, Javanese texts not only talk about ethics (*pinulang*), but also divinity in its various aspects. It is commonly found that the divine doctrine in Javanese texts requires critical reading, before finally being chosen and used as a reference for developing moral (*akhlak*) teaching materials.

Regardless the complex structures of the text and the challenges in using it practically, it is clear that serious efforts to develop a transformation model is a need today. In order to develop a transformation model of ethical values based on Ranggawarsita's works, the Guidance for the development of Higher Education Curriculum issued by the general directorate of Learning and Student Affairs of the Ministry of research, technology and Higher Education can be used. In order to achieve the success of incorporating the Javanese values within the teaching and learning at the Islamic higher educational institutions, there are several steps that must be taken by lecturers who teach morality and Sufism courses.

The first step is deconstructing the Learning Plan of semester (RPS). The deconstruction is needed due to fact that the Arab-centric Islam has predominantly characterized the teaching materials and references used. This can be seen from the ways all the themes of the subjects, from 1) defining scopes and benefits of studying morality, 2) the relationship between morality and Sufism, 3) The master of Islamic morality, 4) good behavior and bad behavior, and so forth. It is safe to say that it is almost impossible to find the semester learning plan within Islamic higher educational institutions that has incorporated Javanese ethics within its teaching material.

In this regards, the deconstruction of the semester learning plan is aimed at finding possible intersection and meeting point between Islamic-influenced material and Javanese ethics particularly of the works of Ranggawarsita. To give illustration, a lecturer can trace the intersection and incorporate variants of what actually are the characteristics of 'bad behavior' such as lack of integrity and others. Similarly, the lecturer can also explore the variants of the ethical values related to active submission

to God's. As mentioned previously, the aim of the deconstruction is to allow rooms for incorporating Javanese ethical values that are compatible with Islam to be employed as part of the learning material. This effort should be given attention as the fact shows that it has been neglected. The negligence might be due to the fact that many focused on major themes such as the integration of Islam and science.⁴⁸

As the consequence, the Arabic-Islam influence on teaching material within Islamic higher educational institutions is very dominant. Not only being used directly as teaching materials, they are also being the mostly referred literatures of the teaching materials or books written by Indonesians.⁴⁹ References used within these universities are mostly literatures by Abu Al-Hamid Al-Ghazali, Zainuddin Al-Malibari, Ibnu 'Athallah.⁵⁰ There is none of work of Ranggawarsita being used as reference. The references used, as mentioned previously, written mostly by Middle Eastern thinkers. Work of Al-Ghazali, *Ihya' Ulūm al-Dīn* is one of the mostly used reference and the mostly cited works of all references within the teaching books of Morality and Sufism. Similarly, the other three works that are frequently used are not from Nusantara as

⁴⁸ Muhammad Amin Abdullah, "New Horizons of Islamic Studies Through Socio-Cultural Hermeneutics", *Al-Jami'ah: Journal of Islamic Studies*, vol. 41, no. 1 (2003), pp. 1–24; Muhammad Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science", *Al-Jami'ah: Journal of Islamic Studies*, vol. 52, no. 1 (2014), pp. 175–203; Muhammad Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community", *Al-Jami'ah: Journal of Islamic Studies*, vol. 55, no. 2 (2017), pp. 391–426.

⁴⁹ Source used, or usually called as list of references, are books or other forms of materials that can used as learning material in the learning process of the course. Direktorat Jenderal Pembelajaran dan Kemahasiswaan, *Panduan Penyusunan Kurikulum Pendidikan Tinggi* (Jakarta: Direktorat Jenderal Pembelajaran dan Kemahasiswaan Kementerian Riset Teknologi dan Pendidikan Tinggi, 2016), p. 33.

⁵⁰ Text book 'akhlak-tasawuf' are books written and composed by lecturers at Islamic higher educational institutions and used by lecturers teaching morality and sufism. Among the text books are: Rachmat Djatnika, *Sistem Etika Islami (Akhlak Mulia)* (Surabaya: Pustaka Islam, 1987); Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Raja Grafindo Persada, 1997); Asmaran As, *Pengantar Studi Akhlak* (Jakarta: Rajawali Pers, 1992); Moh Ardani, *Akhlak Tasawuf: Nilai-Nilai Akhlak/Budi Pekerti?* (Jakarta: Karya Mulia, 2005); H.A. Mustofa, *Akhlak Tasawuf* (Bandung: CV Pustaka Setia, 2008); Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2009); Badruddin, *Akhlak Tasawuf* (Serang: IAIB Press, 2015)

well; they are works of Al-Malibari, *Kifāyah al-Atqiyā'*, and work of Ibn Athaillah, *al-Hikam* as well as work of Ahmad Amin *Kitāb al-Akhlāq*. This fact shows that the lecturers need to have initiatives to be creative and incorporate the ethics of Java so that they can produce the so called “new hybrid religious traditions”,⁵¹ that is the tradition of teaching and learning morality which is Islamic but also is using Javanese ethics.

The second step is formulating the learning resources that are based on integrating Arabic-Islam ethics and Javanese ethics particularly here is the work of Ranggawarsita. In developing the teaching material, the lecturer does not only compose and compile materials relevant to the book; he or she also selects and classifies the themes and cases for illustration. Material classification can be based on types of facts, for example, historical facts that lead to the emergence of *kalabendu* era, the figures involved, the place, and other relevant contexts. It is also important to include explanation on relations between parties and how the ethics are being manifested in the era of uncertainty like that.

The third step then is the implementation of Islamic teaching materials that has synthesized Arabic-Islamic ethics and Javanese ethics. The lecturers, here also means those who develop the teaching material, now are responsible for using and delivering them in the classes. The aim is not merely to achieve the achievement of the learning that has been defined and set in the learning plan, the aim is also to get feedback from students. Feedbacks are important for lecturers in order to improve teaching materials so that the teaching material, particularly the ones using works of Ranggawarsita as part of it, become more acceptable to the students in the future.

E. Concluding Remarks

The classical Javanese texts that deal with *zaman edan*, *zaman owah* or popularly called as *zaman kalabendu* contain not only signs of the emergence of uncertainty era, they also describe the ethical Javanese doctrines that are expected to liberate people from the shackles of the age of uncertainty. These doctrines mentioned the necessity of maintaining a monotheistic attitude, active submission to the destiny of God, introspection, remembering and mindfulness.

⁵¹ Makin, “Unearthing Nusantara’s Concept of Religious Pluralism”, p. 10.

The manifestation of monotheistic attitude is through recognizing God as the center of the macrocosm. Human beings should acknowledge God as the true Essence (*Dzat*) to whom, all human beings seek recourse to liberate them from the crisis of *zaman kalabendu*. Similarly, only God determines the destiny of human beings and everything that happens in the macrocosm. As the center, God still gives human beings the power to act through free will (*ikhtiar*) manifested through ethical doctrine of self-awareness, remembering and mindfulness. *Kanda-takon* (self-questioning) with interpersonal and intrapersonal dimensions requires the human being to actively utilize his accommodative rationality in order to *ngudari reribet* (solve the problem) of uncertainty in the *kalabendu* era. The doctrine of agency required is the human accommodative rationality. In terms of society, the demand is to remind governing elite how implement the careful resource management, given the status of the natural world as the macrocosm. The reason behind this is that over-exploitation leads to the loss of *eling* attitude of *godhong suket dadi rewang* and *eling sato kewan*. Indeed, the mindfulness attitude will bring the human soul to always be *eling maring sesami, eling jagad gumelar, eling slirane dewe, lan eling lelabuhaning liyan* (to remember each other, remember the universe, remember the self, remember the final goal). The doctrine of mindfulness also demands creative human rationality to formulate and articulate the ethic of *waspada ing lair, waspada ing batin, waspada saka penggoda, waspada tan kena lena, dan waspada tan kena keblinger* (to be mindful physically, to be mindful spiritually, to be mindful without carelessness, and to be mindful from any misguidedness).

Javanese ethical doctrines are capable of liberating human beings from uncertainty of the *kalabendu* era and bring equilibrium to relation between human beings and God. The relation between microcosm, macrocosm, and God as the center should be in harmony. Harmony will come about if human beings with all their capacities preserve it properly. The co-existence of human beings and the macrocosm is in equilibrium if they are not exploitative and arbitrary in making use of natural resources. At the same time, a state of equilibrium between human beings as microcosm and God as the center of the macrocosm is manifested through the belief that only God that has authority to determine destiny. Doing this will allow human beings to synchronize their social behavior

with God's determination. The achievement of harmony between the human being, the macrocosm, and God will allow them to affirm their role as the microcosm. *Tepa selira, rukun, sepi ing pamrih rame ing gawe* (Harmony in relation, reward less do more) and other ethical principles will become a highly valued attitude among human beings.

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